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A
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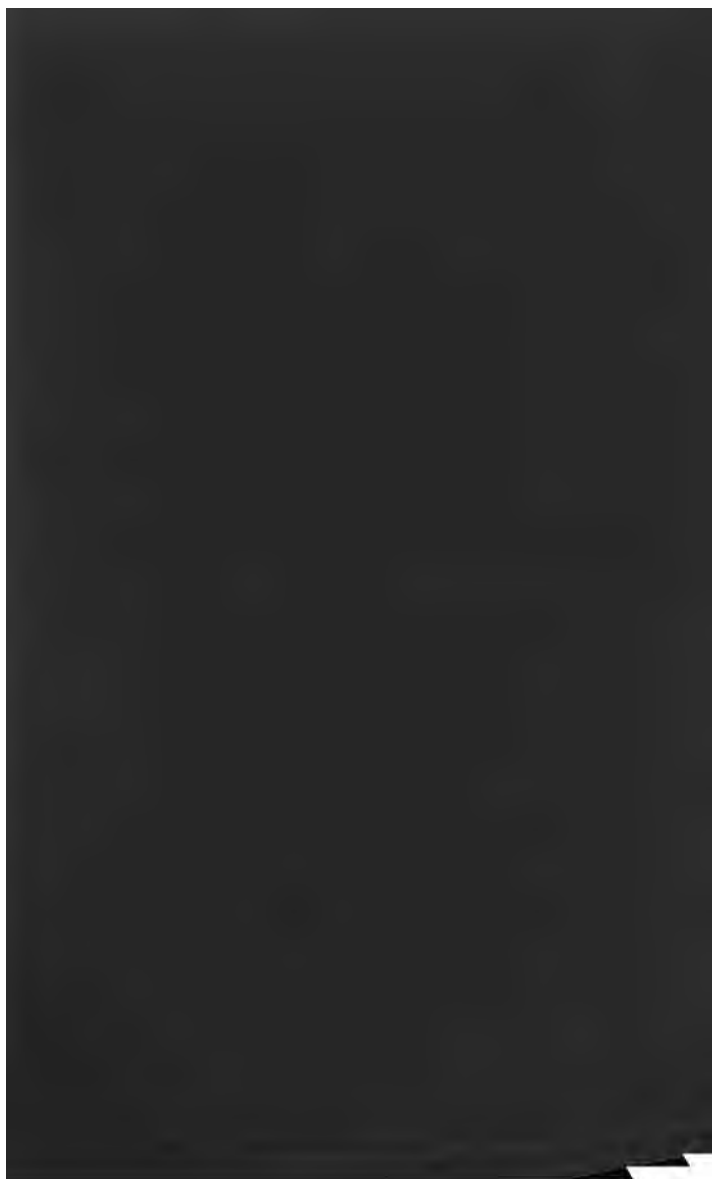
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A CATECHIST'S MANUAL.

EIGHT LESSONS

ON

THE CHURCH CATECHISM.

BY

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PREFACE.

FOR FIFTEEN YEARS it was part of my duty, as an Inspector of Church Schools, to examine children almost daily in the Catechism. So out of fashion with some is this grand old lesson-book of our Church, that they may smile when I confess that this constant use of it gave me a love and admiration for it almost amounting to enthusiasm. Those fifteen years (1849–1864) were years of much active thought in England; first about the doctrine of Baptism, and then about the Lord's Supper; again and again I have laid aside the controversial literature of the day, and said to myself, 'All this is put far more clearly and satisfactorily in those dear old familiar words repeated by the children this morning.'

And yet in the minds of many I find such a different estimate of its value, and such dry associations connected with it, that it would seem to them as though our continued use of it in parish schools were a mere anachronism.

Three reasons may be assigned for this common undervaluing of the Catechism:—

1. The mistaken notion that it is a sectarian formula:—
2. The disuse of the good old practice of catechizing children publicly in church;

3. The unsatisfactory way in which it is often taught.

On each of these points I have something to say.

And, *first*, is the Catechism a sectarian formulary? It was composed before any of our existing sects had seceded from the Church. Colet, Ponet, Nowell, Overall, are the spiritual ancestors of all who accept the teaching of the English Reformers. Possibly some of our sectaries disclaim their teaching,—the Anabaptists, for instance. But excepting these, the Catechism is clearly the common heritage of all. So far from being exclusively narrow, the English Catechism is probably the most catholic and wide-embracing summary of religious truth ever drawn up since the first century. And this is the happy result of its being addressed, not to ‘the wise and prudent,’ but to ‘babes.’ If we, too, would only agree to receive these truths as children, how soon would our divisions disappear!

My hope and belief is that one of these days we shall wake up and find that there has been a great thaw; that many stiff feelings which have been keeping us aloof one from another in religious matters have somehow, we hardly know how, melted away. The pressure of a common enemy may do it; or, better, a more true appreciation of what is really important in Christian faith may do it. Few things would do more to remove misapprehension and make the Church’s teaching understood by the nation, than the more frequent use in her public services of this time-honoured document of our national faith.

And this is my *second* point: We ought to revive the *old practice* of catechizing children publicly in church.

No one who has ever seen the effect of it when really well done, will object that it must needs be uninteresting to the congregation. Among the memories of my past life that I would not willingly lose is the recollection of a Sunday spent many years ago at West Kirby, in Cheshire. Canon Slade had well earned the repose of this sea-side parish by forty years of unremitting labour in the cure of Bolton-le-Moors. He had been one of the founders of the Lancashire Sunday Schools; and now, in the evening of his long life, I found him keeping up on a smaller scale, among the fishermen of West Kirby, the system he had worked so ably in his strength. I see him now, with cap and gown, heading the slender file of scholars from their schoolroom to the church. After the second lesson, the elder classes were ranged before his tall form as he stood within the rails of the chancel; and after a few minutes of very distinct and careful catechizing, gradually warming with his old fire, until he trembled with emotion, I well remember how he appealed to the parents over the heads of their children, and, with those children for his text, preached to them a sermon which left few dry eyes in church that afternoon.

All could not catechize with equal power; but there is a suggestiveness and a freshness about children's answers which is sure, sooner or later, to draw out what is best and deepest in a man; and, what is more, the formulary in our hand guides and confines us to those simple themes which our people love the best, and from which *our* too curious trains of thought are apt to wander.

But to make this public catechizing really effective

and interesting to the elders, the children must be carefully prepared beforehand.

And this, *thirdly*:—Better teaching of the Catechism is needed in our schools, and, let me add, in our Confirmation classes.

St. Augustine, in the book which he wrote on this subject, tells his young friend, the deacon of Carthage, that catechizing should, above all things, be made *attractive*. 'Love of religion being thy end and aim, so frame thy discourse that he who listeneth may believe, and believing may have hope, and hoping may feel love.' *

Our own Colet seems to have thought that such instruction might be made delightful to children. In the preface to one of his school-books he says, 'I pray God all may be to His honour and to the profit of children, whom, in digesting this little work, I had always before mine eyes, willing to speak the things often before spoken, in such manner as young beginners and tender wits might easily take in and conceive. Wherefore I pray you all, little children, learn gladly this little treatise, and commend it diligently to your memories, trusting of this beginning that ye shall proceed and grow, and come at the last to be yourselves great clerks. And lift up your little white hands for me, which prayeth for you to God, to whom be all honour and glory. Amen.'

He who enters on the task with this genuine love of

* 'Hæc ergo dilectione tibi tanquam fine proposito, quo referas omnia quæ dicis, quidquid narras ita narra ut ille cui loqueris audiendo credat, credendo speret, sperando amet.'—*De Catech. Rudibus*.

children in his heart, can hardly fail to make his catechizing attractive. Indeed, children naturally like any lesson which puts into their mouths really good answers to questions which they understand. It is we who go out of our way to make it irksome to them ; and to avoid this a few simple rules may be useful.

1. Let your children have very small portions of the Catechism to commit to memory at a time, and let the words be learned by eye as well as by ear, being transcribed first, and afterwards often reproduced on the slate from memory. No child is old enough to learn his Catechism who is unable to write it on his slate.

2. Let each portion so learned be brought thoroughly home to the child's understanding by skilful questioning, remembering always George Herbert's 'three points': —'Skill in catechizing,' he says (in his 'Country Parson'), 'consists but in these three points. First, an aim and mark of the whole discourse, whither to drive the answerer. Secondly, a most plain and easy framing of the question, even containing in virtue the answer also, especially to the more ignorant. Thirdly, when the answerer sticks, an illustrating of the thing by something else which he knows, making what he knows serve him in what he knows not.'

3. Each sentence being thus thoroughly disentangled by cross-questioning, the portion learned may form the ground of a Scripture lesson, the child's part here being to find (over-night perhaps) the passages of Scripture, with help of reference-Bible or concordance ; and the teacher's part to show which of the passages so found is most suitable, enforcing the application.

4. Children thus prepared in a given portion might

be catechized upon it in church. When answering in church they should answer as loud as they can with modesty, the clergyman repeating their answer to the congregation, with his comments thereon. Archdeacon Bather, a great master in the art of catechizing, used to say, 'Question out of them in church what you have questioned into them in school.'

5. The latter part of the Catechism (on the Sacraments) should not be attempted by any children who are not ripe for the first class of a good National School.

The following Manual is not intended to be placed in the hands of school-children.

It is intended (1) for *school-teachers*, to help them in preparing to give their Catechism lessons, and (2) for candidates for Confirmation.

With respect to the first, I need hardly say that the last thing I wish is that they should retail it to their class word for word as it stands. Let them get all the help they can out of it at home, but leave it behind them when they go into school. It is essential to good catechizing that there should be free play of thought between the scholar and his teacher.

Again, as with the Catechism, so with this commentary on it; a gradual increase of difficulty will be observed as the reader proceeds. What is here condensed into a few pages, is meant to be diffused into a two or three years' course of instruction; so that whereas in the early part I am dealing with children of eight or nine, in the latter part I suppose them to have attained the age of eleven or twelve. Moreover, all school books should be a few degrees above the standard of the

children for whom they are designed, in order to draw them upward and call forth effort.

With respect to candidates for Confirmation, I should be glad indeed if this little book helped in ever so slight a degree to give more reality to Confirmation in the eyes of our young parishioners.

My belief is that if we could only make Confirmation, and the preparation for it, a more real thing, it would be the most effectual means at our disposal for strengthening the Church's hold on our population.

But, alas ! this can never be while Confirmation comes round once in three years only.

Of all defects in our Diocesan administration, there is none that hinders the clergyman's work more than this infrequency of Confirmations.

We give certificates for Confirmation (and the young people and their parents know it) to numbers who, in character or attainments, are quite unfit for them. We dare not withhold them, for practically it is a case of 'now or never.' Three years hence they will have passed away from us—left the parish, or gone altogether wrong, it may be ; or, if still with us, will be yet worse prepared than they are now ; for to keep them in attendance at our Confirmation classes all the intervening period is hopeless. So the question comes virtually to this, ' Shall I lower the standard of my certificate till it is almost valueless ? or shall I exclude this young man, and run the risk of making him a non-communicant for the rest of his life ? ' The question is of course solved as charity seems to require ; but how grievously our standard is lowered—not for this or that case only, but for the whole class,—is obvious.

Whereas, if Confirmations were *annual* in every parish, not only would the certificate be withheld in such cases, but there would be good hope of drawing on the candidate's attendance at our lessons *from year to year* till he were really qualified.

For these and other reasons I say, unhesitatingly, that few things would more surely tend to keep the young people of our parishes under good influences at the most critical period of their life, than the *annual* recurrence of an opportunity for Confirmation in their own parish church.

But for this, every one of our larger Dioceses must have its two or three Suffragan Bishops.

Meantime, each must do what he can with such opportunities as are open to him; and, as I said, I shall rejoice sincerely if any find this Manual of service.

With these few hints, I commend these pages to the kind indulgence of my old friends, the Teachers of our National Schools. Not the least pleasure in writing them was the re-awakening of many old memories associated with the Schools of Cheshire, Staffordshire, and Shropshire.

J. P. N.

December 31, 1869.

A CATECHIST'S MANUAL.

LESSON I.

Master. Where can you find your Catechism ?

Scholar. In my Prayer Book.

Master. Yes, after the Baptism service, and before the Confirmation service. Do you know the meaning of the word *Catechism* ?

Scholar. No.

Master. Read what is written at the top of the page.

Scholar. 'A Catechism, that is to say, an instruction . . . '

Master. Stop there, and now tell me, what is a Catechism.

Scholar. An instruction.

Master. Yes, an instruction or lesson in the form of question and answer. This Catechism must be about *religion*, else it would not be in the Prayer Book. Now tell me more fully : What is the Church Catechism ?

Scholar. It is an instruction or lesson about religion in the form of question and answer.

Master. Yes ; a religious lesson where the teacher questions and the pupil answers. Now read on.

Scholar. 'To be learned of every person before he be brought to be confirmed by the Bishop.'

Master. It must be learned *of*—or (as we now say) *by*—all persons before they can be confirmed. So you see why it is placed in the Prayer Book between the Baptism service and the Confirmation service?

Scholar. Because it is to be learned between one's Baptism and one's Confirmation.

Master. Have you been baptized?

Scholar. Yes.

Master. Have you been confirmed?

Scholar. No, not yet.

Master. Then this is the right time for you to be learning your Catechism. It will teach you to understand your Baptism, and so prepare you for your Confirmation.

Now let us begin it.

WHAT IS YOUR NAME? your Christian name?

Scholar. N. or M.

Master. Can you tell why I begin by asking you your name?

Scholar. No.

Master. WHO GAVE YOU THIS NAME?

Scholar. MY GODFATHERS AND GODMOTHERS.

Master. And when?

Scholar. IN MY BAPTISM.

Master. Yes. So it was to lead you to think of your Baptism that I asked you what your name was. The name then given you marks you, all through your life, as a Christian. Therefore, it is called your *Christian name*; and Baptism is called a christening.

What is a Christian? Finish your Catechism answer, and you will learn.

Scholar. WHEREIN I WAS MADE A MEMBER OF CHRIST,

THE CHILD OF GOD, AND AN INHERITOR OF THE KINGDOM OF HEAVEN.

Master. To be a Christian, then, is to be all this. Let me see whether you understand these words, one by one. And first 'wherein,'—what does that mean?

Scholar. In which; namely, in Baptism.

Master. You say, '*wherein* I was made'—not '*whereby* I was made': is there any difference?

Scholar. I do not clearly see it.

Master. If you said 'whereby I was made,' it might seem to mean that you were made all this by Baptism; so the Catechism is careful to say '*wherein*,' to show that not the mere act of Baptism, but rather God's grace *in* Baptism, makes you all this. So you say *wherein* I was made—that is, wherein I began to be—these three things which follow. What is the first?

Scholar. A member of Christ.

Master. *Member* means *limb*. Mention some of your members?

Scholar. My arm, my hand, my foot.

Master. And what are the members of a tree?

Scholar. Its branches.

Master. Yes: the branches draw their sap from the tree, just as limbs draw their blood from the body. When they are cut off they die. Now look at John vii. 37, 39, and tell me what a Christian draws from Christ?

Scholar. The Holy Spirit.

Master. Yes. And if he were cut off from Christ, so that the Holy Spirit no longer flowed into him, what would happen?

Scholar. He would die.

Master. Yes, in *one* sense he would die. A Christian has two kinds of life—natural life and divine life. If he falls away from Christ, he loses the last. This explains what God said to Adam about the forbidden fruit. ‘In the day that thou eatest thereof, thou shalt surely die,’* meaning that he should lose his divine life. It explains, too, what Christ said: †—‘I am the vine, ye are the branches. If a man abide not in Me, he is cast forth as a branch, and is withered.’ St. Paul frequently calls Christians *members* of Christ. Turn to 1 Cor. xii. 27, and read it.

Scholar. ‘Now ye are the Body of Christ, and members in particular.’

Master. Taken altogether, Christians are called the Body of Christ. Taken one by one, they are His members. By *the Body of Christ*, St. Paul means the Church.‡ So when you were admitted into the Church you became, in Scripture language, *a member of Christ*. What did you become secondly?

Scholar. ‘The child of God.’

Master. You may see for yourself that one who is a member of Christ must be also the child of God—for who is Christ’s Father?

Scholar. God.

Master. Then one who is *in Christ* (as one of His members) may also call God his Father. When do we call God ‘our Father’?

Scholar. When we say the Lord’s Prayer.

Master. Who gave you leave to call God your Father?

* *Gen. ii. 17.* † *John xv. 5, 6.* ‡ *Col. i. 18, 24.*

Scholar. Jesus Christ, when He taught us thus to pray.

Master. Yes; and read John i. 12?

Scholar. 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.'

Master. Yes: to as many as receive Jesus as their Lord and Master, to them Jesus gives power (or *right* or *privilege*) to become children of God. But how can a new-born baby receive Jesus, or believe on Him?

Scholar. He cannot.

Master. And yet the Catechism tells you that infants may become children of God. This needs explanation, and the explanation is this:—

The Bible shows plainly that God is willing to give this right or privilege, not only to believing men and believing women, one by one, but also to *families* of believers. Whenever a family, like that of Abraham, is willing to come out from among unbelievers, and be a believing family, God says, 'I will receive you, and will be a Father unto you, and ye shall be my sons and daughters.'* Circumcision was then, as Baptism is now, the mode of admission into God's family. So Abraham circumcised, not only himself, but his children also. And so Christ's Apostles said 'the promise is unto you and your children,'† and did not hesitate to baptize whole families.‡ So the Church has ever admitted to her membership the children of believing families. St. Paul speaks of the children of a believing parent as being, themselves also, 'holy.'§ It would not be right

* 2 Cor. vi. 17, 18.

† Acts ii. 39.

‡ Acts xvi. 15, 33; 1 John ii. 13.

§ 1 Cor. vii. 14.

to admit to Baptism the infant children of unbelieving parents, unless indeed some Christian adopted them. Now we may go on to the third thing. Turn to Romans viii. 17, and tell me whether there is anything there that reminds you of the words of your Catechism.

Scholar. 'And if children, then heirs.'

Master. You see how the third follows from the second, just as the second followed from the first. If in Christ, then children of God; and if children, then heirs. Heirs or inheritors of what?

Scholar. 'Of the kingdom of Heaven.'

Master. When you say that you were made 'an inheritor of the Kingdom of Heaven,' you mean that God gave you a share, or lot, or portion, or inheritance in His divine kingdom. Turn to Col. i. 13. St. Paul there speaks of God having 'translated' (or lifted) 'us into the kingdom of His dear Son.' This is just what the Catechism says God did for you in your Baptism. But this kingdom into which you have been lifted,—is it Christ's kingdom *as it now is*, or Christ's kingdom *as it will be*?

Scholar. If we are already in it, it must be Christ's kingdom as it now is.

Master. Turn to St. Matt. xiii. 24, and you will understand the difference. Our Lord is there comparing the Kingdom of Heaven, as it now is, to a field in which good seed and bad seed are mixed. In the 41st verse, He tells us how different it will be after the Day of Judgment. What will then happen?

Scholar. 'The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend and them which do iniquity.'

Master. Then some who have been lifted into the kingdom in Baptism will be cast out of it at the Day of Judgment. Meanwhile, it is a great help and blessing to be in it now, giving you a good hope of being in it at the last. Pray God you do not forfeit this inheritance !

LESSON II.

Master. In our first lesson you told me all that God did for you in your Baptism. But Baptism is a *covenant*; and a covenant is an agreement. So there must be two sides to it. In Hebrews viii. 10, you will find this put very clearly :—‘This is the covenant that I will make with them. . . . I will be to them a God, and they shall be to me a people.’ You have told me how God agrees, on His side, to be our God ; now you have to tell me how we agree, on our side, to be His people. If a blessing is promised on one side, there must be a duty promised on the other. As the blessing was unfolded into three blessings, so now the duty will be unfolded into three duties. Let us see how the Catechism puts this. In your infancy, your family, and the friends of your family, brought you to Baptism, wishing you to be made a Christian child. These Christian friends of your family, who are willing to stand surety for you, are called your Godfathers and Godmothers :—**WHAT DID YOUR GODFATHERS AND GODMOTHERS THEN FOR YOU ?**

Scholar. **THEY DID PROMISE AND VOW THREE THINGS IN MY NAME.**

Master. Stop a moment. A promise is made to men, and a vow is made to God. So you see what a very solemn promise and vow this was,—made not to the congregation only but to God also. Now tell me the first promise.

Scholar. FIRST, THAT I SHOULD RENOUNCE THE DEVIL AND ALL HIS WORKS, THE POMPS AND VANITY OF THIS WICKED WORLD, AND ALL THE SINFUL LUSTS OF THE FLESH.

Master. What is the meaning of the word *renounce*?

Scholar. Forsake.

Master. Not exactly. You may forsake sin, but you cannot altogether forsake temptations to sin. And it is temptations to sin of which we are here speaking. Turn to the Baptism service, and see how this same promise is there worded.

Scholar. ‘Dost thou in the name of this child *renounce* the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, *so that thou wilt not follow nor be led by them?*’

Master. Mark those last words; they bring out the true meaning of *renounce* in this passage. *Renounce* means *refuse to follow or be led by*. When the clergyman signs the child with the sign of the Cross, how does he express this same promise more shortly?

Scholar. ‘That he will fight manfully against the world, the flesh, and the devil.’

Master. Here again, you see, the true meaning of *renounce* comes out clearly. The question is, who is to be your master? and your first promise is, that the

world, the flesh, and the devil shall *not* be your masters, so help you God! You *refuse to be led by them*.

Now let us take these bad masters in this order, and consider each separately, beginning with the *world*. You say 'this wicked world;' is the world altogether wicked?

Scholar. No, there are good people in it as well as bad.

Master. Then by the *world* here you must understand *what is worldly*,—all that is unchristian in the society around you. Now mention some worldly things which worldly people follow after and are led by.

Scholar. Wealth, honour, pleasure.

Master. What are these things called in your Catechism?

Scholar. *Pomps and vanity*.

Master. Yes. *Pomps* because they are so showy while they last, and *vanity* because they last so short a time. You remember what Solomon calls all that lasts a short time only, and is sure, therefore, to end in disappointment? *

Scholar. Vanity.

Master. These, then, are the things which you promise to renounce. Only bear in mind the true meaning of renounce. Are you, as a Christian, bound to *give up* wealth, honour, pleasure, society?

Scholar. No, but I am bound to *refuse to follow or be led by them*.

Master. But if you find you cannot share in these things without being led by them, what then?

* Eccles. i. 2.

Scholar. Then, I suppose, I am bound to give them up.

Master. Right, my child; else the world becomes your master. Remember this: the moment you begin to be afraid of what the world will say, more than of what Christ will say,—the moment you begin to desire what the world has to give, more than what Christ has to give,—that moment the world becomes your master, and Christ ceases to be your Master. For you cannot ‘serve two masters.’ * Remember what St. John says in 1 John ii. 15.

Scholar. ‘Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.’

Master. Therefore, as long as you live, fight manfully against that bad master, the world.

Now let us go on. What is the second bad master?

Scholar. The flesh. ‘The sinful lusts of the flesh.’

Master. What is the meaning of the word *lusts*?

Scholar. Desires.

Master. Bodily desires or appetites. When the body is weary, what does it desire?

Scholar. To rest.

Master. And when hungry?

Scholar. To eat.

Master. And when thirsty?

Scholar. To drink.

Master. Are these desires wrong?

Scholar. No.

Master. They are all right and wholesome so long as they don’t master you. But the moment they begin

* Matt. vi. 24.

to get the mastery, they become sinful. Rest becomes sloth, eating becomes gluttony, drinking becomes drunkenness. And so with all bodily desires; for there are other appetites and passions besides these (as you will know when you are older), and not one of them must be allowed to master you. The best and holiest of us have to '*renounce*' the body in this true sense of the word, refusing to follow or be led by its desires. Even St. Paul confesses this. Read 1 Cor. ix. 27.

Scholar. 'I keep under my body, and bring it into subjection; lest by any means, when I have preached to others, I myself should be a castaway.'

Master. Fight, then, manfully, with St. Paul, against this bad master, the flesh!

Now what is the last and worst of these bad masters?

Scholar. 'The devil.'

Master. The Catechism puts it first: 'The devil and all his works.' All temptations to sin might have been put under this one head; for it is the devil really who tempts us in all ways, whether through the world, or through the flesh, or through neither. But the Catechism, for the sake of clearness, keeps these three sorts of temptations separate:—(1) Those that come through the world; (2) Those that come through the flesh; (3) Those that come through neither, but *direct* from the devil. To find out what these last are, you must think of some sins that are neither of a worldly sort, nor of a fleshly or carnal sort, but still devilish.

What does our Lord call the devil in the 8th chapter of St. John, 44th verse?

Scholar. 'A murderer,' and 'a liar.'

Master. Here, then, you have two sins, *cruelty* and *falsehood*, certainly not encouraged by the world, for the world dislikes both of them, and certainly not bodily appetites,—two sins which belong peculiarly to the devil. And there is a third which you might mention of the same kind. When a man thinks very highly of himself—of his own excellence, of his own virtue, of his own piety, of his own importance in God's sight or in man's—and is therefore impatient of affront, reproof, or even advice, and unwilling to humble himself—what do we call it?

Scholar. Pride.

Master. Yes. It is not a bodily appetite, nor does it make a man liked by the world; but it is a sin which the devil delights to put into our hearts, for it is the very sin which led (we believe) to his own fall.* So no wonder he tempts us into it.

There is a verse in Proverbs (vi. 17), where all these three sins are mentioned together. It will help you to remember them. Read it.

Scholar. 'A proud look, a lying tongue, and hands that shed innocent blood.'

Master. The more you think about these three sins—pride, deceit, and malice—the more clearly will you see that neither the world nor the flesh tempts you to them, but the whispers of an evil spirit who is able to creep into your heart. There is no other explanation of them. They are the workings of the devil within you. Fight manfully against this bad master, this worst of the three bad masters. You may not be altogether able to get away from him; but you may *refuse*

* 1 Tim. iii. 6.

to follow or be led by him ; you may always say with your Lord, 'Get thee behind me, Satan !' *

This, your first promise, is enough for to-day's lesson.

LESSON III.

Master. We pass on to-day to the second and third of your three promises : What are they ?

Scholar. SECONDLY, THAT I SHOULD BELIEVE ALL THE ARTICLES OF THE CHRISTIAN FAITH ; AND THIRDLY, THAT I SHOULD KEEP GOD'S HOLY WILL AND COMMANDMENTS, AND WALK IN THE SAME ALL THE DAYS OF MY LIFE.

Master. These second and third promises are, as you see, put more shortly than the first ; and for a plain reason. They will be further unfolded afterwards. When is the second unfolded ?

Scholar. When we come to the Apostles' Creed.

Master. And where is the third unfolded ?

Scholar. In the Ten Commandments.

Master. It will be enough for the present to see how these second and third promises are connected with the first, and with each other. Sum up all three promises in three words.

Scholar. Repentance, faith, obedience.

Master. If you understand these three words you will see that the first is useless without the second, and the second useless without the third. How have we described repentance ?

* Luke iv. 8.

Scholar. Renouncing the world, the flesh, and the devil.

Master. Yes, but is that all? Judas did all that, after a sort; he renounced his love of money, for he flung it down; he renounced his malice, for he confessed that he had sinned in betraying innocent blood; he renounced his flesh, for he hung himself. He renounced all these bad masters, and yet *his* was no true repentance;—why not?

Scholar. Because he did not turn to God the Good Master.

Master. So, you see, turning from the bad masters, without turning to God, is mere remorse, not true repentance. And as you cannot turn to the Good Master unless you first believe in Him, you cannot have true repentance without *faith*. Thus, you see, the connection between your first and second promises. Now, consider carefully what faith is; and you will see that there cannot be true faith without obedience. What is faith?

Scholar. Belief.

Master. Yes, but it is more than that;—‘The devils also believe and tremble;’*—are they the better for it?

Scholar. No.

Master. Then it is not faith. It does not influence their conduct. Now, tell me more fully, what is faith?

Scholar. Belief that influences conduct.

Master. Yes, when belief becomes a motive or principle of conduct, it passes into faith: not otherwise. So faith in God without obedience to God is no true faith. The second promise is worthless without the third.

*. James ii. 19.

Thus, you see how all these three promises hang together. You promise to renounce the bad master, you promise to believe in the Good Master, and you promise to carry on your belief into faith by obeying Him. This is your side of the covenant. Now, we may pass on to the next question in your Catechism. All this was promised for you by your sponsors. DOST THOU NOT THINK THAT THOU ART BOUND TO BELIEVE AND TO DO, AS THEY HAVE PROMISED FOR THEE ?

Scholar. YES, VERILY ; AND, BY GOD'S HELP, SO I WILL.

Master. Will do what ?

Scholar. Do and believe what they have promised. AND I HEARTILY THANK OUR HEAVENLY FATHER THAT HE HATH CALLED ME TO THIS STATE OF SALVATION, THROUGH JESUS CHRIST OUR SAVIOUR.

Master. What state of salvation ?

Scholar. The state of being a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.

Master. Yes ; if you look at the first prayer in the Baptismal service, you will understand at once why it is called a state of salvation. What is Christ's Church there likened to ?

Scholar. An ark.

Master. We pray that God will receive the child 'into the ark of Christ's Church.' Those who are received into this ark (however young) are in a place of safety, called in the Catechism 'a state of salvation ;' but does the prayer seem to mean that it is certain they will continue in that ark of salvation to the end of their voyage ?

Scholar. No, the prayer goes on to beseech God for the child, that, 'being stedfast in faith, joyful through hope, and rooted in charity, he may so pass the waves of this troublesome world, that finally he may come to the land of everlasting rest.'

Master. And does your Catechism take it for granted that, because you are now in this 'state of salvation,' you will obtain eternal salvation?

Scholar. No: I go on, AND I PRAY UNTO GOD THAT HE WILL GIVE ME HIS GRACE, THAT I MAY CONTINUE IN THE SAME UNTO MY LIFE'S END.

Master. What is it that you wish to continue in?

Scholar. 'This state of salvation,'—the ark of Christ's Church.'

Master. Then you confess that you may be cast out of this 'state of salvation,'—out of this 'ark of Christ's Church.' Who have power to cast you out?

Scholar. I suppose those who put me in.

Master. Yes, Christ gave authority to the congregation (Matt. xviii. 17, 18), and to the officers of the congregation (Matt. xvi. 19, 1 Cor. v. 4, 5), to reject as well as to admit. But when the congregations of Christians are dispersed all over the world, and (alas) not in harmony one with another, rejection or *excommunication* (as it is called) from Christ's Church ceases to be practicable. But there is another kind of excommunication which is quite possible, and not so uncommon:—a man may excommunicate himself, openly declining to join with Christians in their religious acts. In both these cases of excommunication Holy Scripture allows hope of repentance (Acts viii. 22; 1 Cor. v. 5, xi. 32; 1 Tim. ii. 20); but there is a third far worse kind of excom-

munication, unknown to our fellow men, and hopeless,—when a man is excommunicated by the Holy Ghost Himself, cut off from Christ like a withered branch, blighted, all the divine life dead within him ! * This is terrible. But while there is any fear of God within your soul, this will not, cannot, be. And remember, Christ *has* received you. He loved you before you loved Him. He will not lightly let you go. None can pluck you out of His hand,†—except yourself ! Therefore, repeat once more that last part of your answer.

Scholar. ‘I pray unto God to give me His grace, that I may continue in this state of salvation unto my life’s end.’

Master. We have now considered both sides of this blessed covenant. On one side there is God calling you into a state of salvation, on the other side there is your answer to that call ; what is it ?

Scholar. Repentance, faith, and obedience.

Master. In the next three lessons we will consider the second and third of these promises more fully.

LESSON IV.

Master. You said we should unfold the second of your baptismal promises more fully when we came to the Apostles’ Creed. What was your second promise ?

Scholar. ‘That I should believe all the Articles of the Christian Faith.’

Master. They are called *articles* because they are

* Matt. xii. 32 ; 1 John v. 16. † John x. 28.

the *joints* or *clauses* into which the Creed may be broken.

REHEARSE THE ARTICLES OF THY BELIEF, slowly, article by article. Count them as you rehearse them; and as we go through them, I will show you that each is drawn from Holy Scripture.

Scholar.

Master.

I.

- | | |
|-----------------|---|
| 1. I BELIEVE IN | 'He that cometh to God must believe that |
| God | He is.'—Heb. xi. 6. |
| THE FATHER | 'Ye have received the Spirit of adoption, |
| | whereby we cry, Abba, Father.'—Rom. |
| | viii. 15. |
| ALMIGHTY, | 'With God all things are possible.'—Mark |
| | x. 27. |
| MAKER OF HEA- | 'The living God which made heaven and |
| VEN AND EARTH. | earth.'—Acts xiv. 15. |

II.

- | | |
|-----------------|---|
| 2. AND IN JESUS | 'That they might know Thee the only true |
| | God, and Jesus Christ, whom Thou hast |
| | sent.'—John xvii. 3. |
| | 'Thou shalt call his name <i>Jesus</i> , for He shall |
| | <i>save</i> His people from their sins.'—Matt. i. 21. |
| CHRIST, | 'Thy holy child Jesus whom Thou hast |
| | <i>anointed</i> .'—Acts iv. 27. |
| HIS ONLY SON | 'These are written that ye might believe that |
| | 'Jesus is the Christ, the Son of God.'— |
| | John xx. 31. |
| OUR LORD, | 'He is Lord of all.'—Acts x. 36. |
| 3. WHO WAS | 'That which is conceived in her is of the |
| CONCEIVED BY | Holy Ghost.'—Matt. i. 20. |
| THE HOLY GHOST, | |
| BORN OF THE | 'Behold a virgin shall be with child, and |
| VIRGIN MARY, | shall bring forth a son.'—Matt. i. 23 and 25. |
| 4. SUFFERED | 'They delivered him to Pontius Pilate the |
| UNDER | governor.'—Matt. xxvii. 2. |
| PONTIUS PILATE, | |

Scholar.

Master.

- WAS CRUCIFIED, 'It was the third hour, and they crucified Him.'—Mark xv. 25.
- DEAD, 'They came to Jesus and saw that He was dead already.'—John xix. 33.
- AND BURIED. 'He was buried.'—1 Cor. xv. 4.
- HE DESCENDED INTO HELL. 'His soul was not left in hell.'—Acts ii. 31. (The word here is *hades* not *gehenna*. Hades means, not a place of punishment, but simply *the unseen world* into which all men pass at the moment of death; in Luke xxiii. 43, it is called Paradise.)
5. THE THIRD DAY 'He rose again the third day according to the Scriptures.'—1 Cor. xv. 4.
- HE ROSE AGAIN FROM THE DEAD,
6. HE ASCENDED INTO HEAVEN, 'He was parted from them, and carried up into heaven.'—Luke xxiv. 51.
- AND SITTETH AT THE RIGHT HAND OF GOD 'Christ sitteth on the right hand of God.'—Col. iii. 1.
- THE FATHER ALMIGHTY,
7. FROM THENCE 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.'—Acts i. 11.
- HE SHALL COME TO JUDGE THE QUICK AND THE DEAD. 'Ordained of God to be the Judge of quick and dead.'—Acts x. 42. (*Quick* meaning those who shall then be *alive*.)
- III.
8. I BELIEVE IN THE HOLY GHOST, 'The Comforter, which is the Holy Ghost, whom the Father will send in my Name.'—John xiv. 26.
9. THE HOLY CATHOLIC CHURCH, 'Upon this rock I will build my Church.'—Matt. xvi. 18. It is *holy*:—'The temple of God is holy, which temple ye are.'—1 Cor. iii. 17. And *catholic*, or open to all mankind:—'By one Spirit we are all baptized into one Body, whether we be Jews

*Scholar.**Master.*

or Gentiles, whether we be bond or free.'—
1 Cor. xii. 13.

THE COMMUNION OF SAINTS, 'Ye are come unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant.'—Heb. xii. 22, 23.

10. THE FORGIVENESS OF SINS, 'Through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified.'—Acts xiii. 38, 39.

11. THE RESURRECTION OF THE BODY, 'There shall be a resurrection of the dead, both of the just and of the unjust.'—Acts xxiv. 15.

'It is sown a natural body, it is raised a spiritual body.'—1 Cor. xv. 44.

12. AND THE LIFE EVERLASTING, 'He that soweth to the Spirit, shall of the Spirit reap life everlasting.'—Gal. vi. 8.

Master. You have given me twelve facts, and you have told me that you believe them. But mere belief is not faith. If you remember our last lesson, you can tell me what more is needed to turn mere belief into faith.

Scholar. It must 'influence my conduct.'

Master. Right. So now you have to think over these facts, one by one, and try to understand how they may influence your conduct,—how they may become the motives or principles of your life. It is to this that the Catechism means to lead you by asking,

'WHAT DOST THOU CHIEFLY LEARN BY THESE ARTICLES OF THY BELIEF?'

Scholar. FIRST, I LEARN TO BELIEVE IN GOD THE FATHER, WHO HATH MADE ME AND ALL THE WORLD.

Master. Which of our twelve facts teaches you this?

Scholar. The first.

Master. Be sure you remember that little word '*all*.' All past generations of men and things, and all future generations of men and things, God hath made, or is making them all—making them according to fixed laws of His own, it may be—but still He and He only is the Maker. '*Visible and invisible*,' He makes all. The evil spirit himself (before he became evil) was made by God, and can only exist so long as God chooses. Now see how this first great fact may, or rather (if you believe it) *must*, influence your conduct.

Some people talk and act as if some power that they call *nature* or *chance* was the maker of things, and therefore they are full of fears,—fears about storms, fears about diseases, fears about spirits. Can these people *really* believe that all things are made by a Heavenly Father for fatherly purposes?

Scholar. At any rate, they do not act as if they believed it.

Master. No; they repeat this first fact in their Creed again and again, but it does not influence their conduct. So they cannot have any real *faith* in it.

Learn therefore, first, so really to believe in God the Father as the maker of yourself and of everything around you, that you may get the habit of putting your whole trust in Him.

What is the second great lesson to be learned from the Creed?

Scholar. SECONDLY, I learn to believe IN GOD THE SON, WHO HATH REDEEMED ME AND ALL MANKIND.

Master. How does the Creed teach this? Does the word *redeem* or *redeemer* appear in the Creed?

Scholar. No.

Master. But though the word itself is not mentioned, the thing signified may be. What is the common meaning of 'redeeming'?

Scholar. Getting things out of pawn by paying back the value.

Master. Turn to Lev. xxv. 25, and you will see exactly how this was done among the Jews.

Scholar. 'If thy brother be waxen poor, and hath sold away some of his possession; and if any of his kin come to redeem it, then shall he redeem that which his brother sold.'

Master. You may see by your text that for this kind of redemption three things were necessary:—

1. There must be some one 'of kin' to the poor man.
2. He must pay down the value of the possession.
3. He must recover the possession and give it back to the poor man.

Now all this is a kind of parable. Who is 'the poor man'?

Scholar. Mankind.

Master. And how had he 'waxen poor'?

Scholar. By the fall.

Master. And what had he lost? Look at Gen. ii. 17, and tell me.

Scholar. Life.

Master. Yes, God's gift of life; but which of the

two kinds of life mentioned in our first lesson—natural or divine?

Scholar. God's gift of divine life.

Master. And what is the value of that gift?

Scholar. It is infinite.

Master. And could any mere man have paid the value of what is infinite?

Scholar. No.

Master. Now turn to the Creed, and see whether it does not tell us plainly that Christ fulfilled, in all three points, the Scripture notion of a redeemer.

(1) How did Christ become of kin to us?

Scholar. 'He was conceived by the Holy Ghost, and born of the Virgin Mary.'

Master. And (2) how did He pay down the value of the divine life which mankind had lost?*

Scholar. He laid down His own life; 'suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell.'

Master. And (3) how did He recover the lost possession?

Scholar. 'He rose again from the dead, and ascended into heaven, and sitteth at the right hand of God.'

Master. Yes, Christ rose from the dead—came out of the tomb, with the divine life of '*all mankind*' in His hand, as it were.† And He is giving it freely to all who will receive it at His hand. When will our bodies also share in this redemption?

Scholar. 'When He comes to judge the quick and the dead.'

Master. Thus, you see, though the word *redemption*

* 1 Pet. i. 18, 19.

† Heb. ix. 12.

does not occur, yet the full meaning of the word is contained in the Creed. Learn, then, so thoroughly to believe these blessed facts about God the Son, that gratitude for the redemption He hath wrought may be the one ruling motive and principle of your life.

Now we pass on to the last facts of your belief, and the lesson to be learned from them.

If Christ really completed his work of redemption when He rose from the dead, 1800 years ago, why this long delay? Why did He not at once reign among us in glory, and turn earth into Heaven?

Scholar. Because mankind were not fit for it.

Master. And who, since then, has been undertaking and carrying on this further work of fitting mankind for glory by sanctifying us or *making us holy*?

Scholar. The Holy Ghost.

Master. And how is this work of the Holy Ghost described briefly in the Catechism? By the word *sanctification* :—

Scholar. THIRDLY, I learn to believe IN GOD THE HOLY GHOST, WHO SANCTIFIETH ME AND ALL THE ELECT PEOPLE OF GOD.

Master. You say 'sanctifieth' and not 'sanctified.' What does this show?

Scholar. That the work is still going on.

Master. Just as we found each part of the process of *redemption* in the middle part of the Creed, so you may trace the process of *sanctification* in the last part of the Creed. What is the first step?

Scholar. The formation of a Church.

Master. On what day did the Holy Ghost thus *commence* his work?

Scholar. On the day of Pentecost.

Master. He formed a Church of 120, and before nightfall added 3000 to their number; and so this work went on, 'the Lord adding to the Church daily such as should be saved.'* Why is the Church called Holy?

Scholar. Because it is sanctified by the presence of the Holy Ghost.

Master. And why 'Catholic' (or universal)?

Scholar. Because it is not confined, like the Mosaic Church, to one nation. Many nations have been gradually included in it.

Master. Why were some nations admitted early, while the admission of others (those of Africa, for instance), is still delayed?

Scholar. I cannot tell.

Master. And I can only give you St. Paul's answer, *the choice rests with God.*† Some nations are chosen, or *elect*, others not. Thank God that you are (as the Catechism reminds you) one of an 'elect' people—a branch of the Holy Catholic Church. The gradual formation of such an outward Church is the first work of the Holy Spirit mentioned in the Creed. We must pass on to the second. What is the Holy Ghost labouring continually to form within his Church?

Scholar. *The Communion of Saints.*

Master. Yes; this union one with another and with God in Christ is the true realisation of Baptism. But as all baptized members of the Church do not attain to it, but only those who are truly sanctified, this Communion of the truly sanctified is mentioned separately

* Acts ii. 47.

† Romans ix. 15.

in the Creed. But in this Communion of Saints is there no more sin? Turn to 1 John i. 8, and tell me.

Scholar. 'If we say that we have no sin, we deceive ourselves.'

Master. Yes, the holiest of us. 'But God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' Remember that these two things *must* go together, the forgiveness and the cleansing by the Holy Spirit:—

'Be of sin the double cure,
Save from wrath, and make me pure.'

Here you have a further step in sanctification. Is it now complete?

Scholar. No; there yet remains one thing more to fit us for Heaven, and that is the 'Resurrection of the Body.'

Master. Yes, St. Paul tells us that we have yet to wait 'for the adoption, to wit, the redemption of our body.'* When you speak of a bodily resurrection, do you mean the resurrection of your *material* body, or of your body in some purer substance?† (You will find an answer in 1 Cor. xv. 44.)

Scholar. 'It is sown a natural body, it is raised a spiritual body.'

Master. Yes, for he tells us, in the 50th verse, that a body of flesh and blood could not enter heaven.

Thus perfected, the sanctified child of God receives the last gift of the Holy Spirit—'everlasting life.'

Thus you see how every step of the process by which the Holy Ghost sanctifieth the elect people of

* Rom. viii. 23. † See the word '*Body*' in the Glossary.

God is mentioned in the Creed, beginning with the election or call into the Church, then the formation within that Church of a Communion of Saints whose sins are washed away, and ending with the resurrection of the body, and everlasting life.

Pray God that you may not only believe all these facts, but make them your own; that as you are elect in baptism, so you may be more and more sanctified, and counted worthy at the last of that blessed resurrection!

We have now gone through all three parts of the Catechism answer, and seen how truly it sums up the teaching of the Creed. And yet we have not quite finished. One more lesson it teaches. Once again tell me 'What learnest thou chiefly from these articles of thy belief?'

Scholar. 'First, I learn to believe in God the Father, who hath made me and all the world; secondly, in God the Son, who hath redeemed me and all mankind; and thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God.'

Master. You speak of God the Father, God the Son, God the Holy Ghost:—What is the first commandment?

Scholar. 'Thou shalt have none other Gods but Me.'

Master. Then in Him, the One eternal God, who spake those words, are included the Father, the Son, and the Holy Ghost. What the essential nature of God may be we cannot tell; but He hath chosen to reveal Himself in three Persons,—in the person of the Father, in the person of the Son, in the person of the Holy Ghost. And with that revelation only are we concerned.

Do you know what name is given to this doctrine?

Scholar. The doctrine of the Trinity.

Master. And in which of the three Creeds do you find it specially affirmed?

Scholar. In the Nicene and in the Athanasian Creeds.

LESSON V.

Master. In our last lesson the Catechism unfolded to you the second of your three baptismal promises, the promise of Faith. We have now to unfold the *third*. What is it?

Scholar. Obedience.

Master. YES. YOU SAID THAT YOUR GODFATHERS AND GODMOTHERS DID PROMISE FOR YOU THAT YOU SHOULD KEEP GOD'S COMMANDMENTS. TELL ME HOW MANY THERE BE?

Scholar. TEN.

Master. WHICH BE THEY?

Scholar. THE SAME WHICH GOD SPAKE IN THE TWENTIETH CHAPTER OF EXODUS.

Master. I will take it for granted that you know these Ten Commandments by heart. But is that enough?

Scholar. No; I must keep them.

Master. And is that enough to satisfy Christ? For a Christian they are a very imperfect set of rules. Turn to Matt. v. 21, and see how Christ speaks of one of them, the sixth.

Scholar. 'Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall *kill shall be in danger of the judgment.* But I say

unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment.'

Master. Christ says very plainly here that the bare rule of the sixth Commandment is not enough for the Christian. And, in the same chapter of the Sermon on the Mount, He goes on to show that the seventh Commandment is equally imperfect. And elsewhere He lays many duties on the Christian which do not seem to be included in these ten rules; as, for example, the duty of prayer, of almsgiving, of forgiveness.* And St. Paul seems to go still further, and to say that these Ten Commandments are no longer binding on us: 'Ye are not under the law, but under grace.' †

Put all these texts, showing the imperfection of the Ten Commandments, on one side; and, on the other, put Our Lord's equally distinct assertion that He came not to destroy but to fulfil the law, and that whoever should break one of these least Commandments should be called the least in His kingdom.‡ Can you reconcile these apparent contradictions?

Scholar. No, not without help.

Master. You may find the help you need in the 8th of Hebrews.§ It is there explained that the *first* covenant was so imperfect that a *second* was needed, and yet that the *second* was but the fulfilment or perfecting of the *first*. Turn to the 10th verse, and tell me how Christ fulfils or perfects the laws of the first covenant.

Scholar. By putting them into our minds, and writing them in our hearts.

* Luke xviii. 1, 22; Matt. xviii. 35.

† Rom. vi. 14. ‡ Matt. v. 17, 19. § Heb. viii. 7.

Master. Where did Moses write them ?

Scholar. On two tables of stone.

Master. But when (in the words of our prayer) God has 'inclined our hearts to keep these laws,' *of our own accord*, as it were, the written rules are no longer needed. *Written rules* are applications of *principles*. When men have really made the principles their own, they require the rules no longer; they are not under the law but under grace.

Now, this is just what Christ meant to teach us in those passages of the Sermon on the Mount about the sixth and seventh Commandments. He did not mean to abolish those laws, but rather to perfect them by turning them into——

Scholar. Into *principles*.

Master. And what Christ there did for the sixth and seventh Commandments the New Testament will help you to do for all.

Now let us go through all the ten, learning from our New Testament how to turn each into a Christian principle; and where we have any difficulty, the Catechism will help us. You will see, as you go along, that the *principle* is always larger than the *rule*.

What does the first Commandment forbid ?

Scholar. Having more Gods than one.

Master. Does the Sermon on the Mount give us any caution of the same kind ?

Scholar. 'Ye cannot serve God and mammon.'

Master. And what is the general principle (in the same verse*) ?

Scholar. 'No man can serve two masters.'

* Matt. vi. 24.

Master. 'Mammon' may stand for all the false gods of this modern world of ours,—public opinion, praise of men, wealth, pleasure, and the like. Thou canst not serve both creature and Creator.* God only shalt thou serve. *Singleness of heart in God's service* is, therefore, the Christian principle of this first Commandment.

Now take the second Commandment. What does it forbid?

Scholar. Making graven or carved images.

Master. By the letter of the rule, images are forbidden altogether. But if a Christian has the *principle* of the rule in his heart, he is released from the letter.

Why did God forbid the Israelite to have any images?

Scholar. Lest he should bow down to them and worship them, as the nations around him did.

Master. Yes; this, therefore, is the principle of the rule,—that in our acts of worship *nothing* must come between the mind of the worshipper and God. God is as *jealous*, that is, as severely strict, about this now as of old. Turn to John iv. 24, and you will see what Our Lord said about public worship.

Scholar. 'God is a Spirit; and they who worship Him must worship Him in spirit and in truth.'

Master. If, therefore, there is any risk of the carved work, or ceremonies, or music of our churches, coming between our thoughts and God,—I mean, if there is danger of our thoughts resting upon them and going no further,—then they are a breach of the second Commandment. But if, on the contrary, they help to

* Rom. i. 25.

raise our thoughts direct to God, they are right and Christian. The principle is that *our worship must be spiritual.*

What is forbidden by the third Commandment?

Scholar. Taking God's name in vain.

Master. You will find the literal meaning of the rule in Matt. v. 33. Taking God to witness when you are speaking lightly or falsely. But both there, and still more in the Lord's Prayer, Christ lays down the *principle* of this rule far more broadly. How is it in the Lord's Prayer?

Scholar. 'Hallowed be Thy name.'

Master. Yes; the Christian principle is *reverence*. Whenever an oath is administered to you, whenever you enter a church, whenever you engage in prayer, or in religious study or conversation, you call God to witness what you are doing; be sure that you are earnest, sincere, and reverent. Never profane what is holy.

What is forbidden in the fourth Commandment?

Scholar. Doing any manner of work on the Sabbath day.

Master. Such was the *rule* for the Jew. Now, what is the *principle* for the Christian? Christ gives it in Mark ii. 27.

Scholar. 'The Sabbath was made for man, and not man for the Sabbath.'

Master. Christ here tells us that this weekly rest was divinely instituted, not for man's bondage, but for his good. The question for each of us is, not what can the Sabbath obtain from me, but *what can I obtain from the Sabbath.* And the answer is, *the refreshment of my soul.* Therefore, the principle of the fourth Com-

mandment clearly is that we should *devote one day in seven to religious refreshment*, in order that we may serve God the better all the other days of the week.

Now number up briefly these four things which God asks of the Christian.

Scholar. 1. A single eye to his service. 2. Spiritual worship. 3. Reverence. 4. A weekly rest for religious refreshment.

Master. Now tell me WHAT IS THY DUTY TOWARDS GOD; and observe, as you say it, how it includes all these four principles.

Scholar. MY DUTY TOWARDS GOD IS TO BELIEVE IN HIM, TO FEAR HIM, AND TO LOVE HIM WITH ALL MY HEART, WITH ALL MY MIND, WITH ALL MY SOUL, WITH ALL MY STRENGTH.

Master. Here you have, almost in Christ's own words,* the first Commandment.

Scholar. TO WORSHIP HIM, TO GIVE HIM THANKS, TO PUT MY WHOLE TRUST IN HIM, TO CALL UPON HIM.

Master. There you have the second, *spiritual worship*.

Scholar. TO HONOUR HIS HOLY NAME AND WORD.

Master. In other words, *reverence*, the third commandment.

Scholar. AND TO SERVE HIM TRULY ALL THE DAYS OF MY LIFE.

Master. Observe how the fourth Commandment is here enlarged. We are to rest every seventh day, that we may serve God more truly every day.

Let us now pass on to the six Commandments which

* Mark xii. 30.

embrace our duty towards our neighbour ; and find out from the New Testament, and from our Catechism, the *principle* of each.

And first turn to Rom. xiii. 9, and tell me how St. Paul sums up the principle of all these latter Commandments.

Scholar. 'It is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thyself.'

Master. So, too, our Lord said (Luke x. 27). And when the lawyer asked Him, 'And who is my neighbour?' what was Christ's answer?

Scholar. The parable of the good Samaritan.

Master. Showing that every one with whom we have to do is our neighbour. How does the Catechism sum up our whole duty towards our neighbour?

Scholar. MY DUTY TOWARDS MY NEIGHBOUR IS TO LOVE HIM AS MYSELF, AND TO DO UNTO ALL MEN AS I WOULD THEY SHOULD DO UNTO ME.*

Master. In one word, the principle of these six Commandments is *unselfishness*, for that is the meaning of 'love' or 'charity' in the New Testament. We may trace this principle through all the latter six Commandments. Let us begin with the fifth Commandment; how does the Catechism enlarge it?

Scholar. TO LOVE, HONOUR AND SUCCOUR MY FATHER AND MOTHER : TO HONOUR AND OBEY THE QUEEN, AND ALL THAT ARE PUT IN AUTHORITY UNDER HER : TO SUBMIT MYSELF TO ALL MY GOVERNORS, TEACHERS, SPIRITUAL PASTORS, AND MASTERS : TO ORDER MYSELF LOWLY AND REVERENTLY TO ALL MY BETTERS.

Master. Towards all who are set over you either in

* Matt. vii. 12.

your home or in society—your parents, the Queen and her officers, your teachers and clergy, and generally those who by age and station are your ‘betters’—unselfishness takes the form of a modest, obedient behaviour. *Modesty* is the principle of this fifth Commandment. See how St. Paul puts it in Rom. xii. 3.

Scholar. ‘Not to think of himself more highly than he ought to think ; but to think soberly.’

Master. We have already seen how Christ enlarges for us the sixth Commandment. Turn to the passage.*

Scholar. ‘But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment.’

Master. And how does the Catechism explain it?

Scholar. ‘TO HURT NOBODY BY WORD OR DEED ;’ and again, ‘TO BEAR NO MALICE NOR HATRED IN MY HEART.’

Master. So what we call *good-temper* is the principle of this sixth Commandment.

Our Lord explains, too, the principle of the seventh Commandment. How does the Catechism unfold it?

Scholar. TO KEEP MY BODY IN TEMPERANCE, SOBERNESS, AND CHASTITY.

Master. You remember what we said in our second lesson about the sinful lusts of the flesh. St. Paul gives us the real principle of bodily temperance when he says,† ‘Ye are bought with a price : therefore glorify God in your body and in your spirit, which are God’s.’ *Temperance and purity* are our duty, because our bodies belong to God—our neighbour’s body as well as our own ; we must treat both with reverence as belonging equally to God.

* Matt. v. 22.

† 1 Cor. vi. 20.

How does the Catechism explain the eighth Commandment?

Scholar. TO BE TRUE AND JUST IN ALL MY DEALING : and again, TO KEEP MY HANDS FROM PICKING AND STEALING.

Master. St. Paul bids us in that same xiith of Romans, 'provide things honest in the sight of all men.' *Honesty*, in the largest sense of the word, is the principle of this eighth Commandment. Give the ninth in the words of the Catechism.

Scholar. TO KEEP MY TONGUE FROM EVIL SPEAKING, LYING, AND SLANDERING.

Master. Slandering is that particular kind of falsehood which is meant to damage your neighbour's character. But St. Paul tells us that *all untruthfulness* tends to destroy our fellowship or trustfulness one with another. Read Eph. iv. 25.

Scholar. 'Wherefore putting away lying, speak every man truth with his neighbour : for we are members one of another.'

Master. Thus you see *truthfulness* is the principle of the ninth Commandment. We end our duty to our neighbour with the tenth Commandment.

Scholar. NOT TO COVET NOR DESIRE OTHER MEN'S GOODS.

Master. That is not enough. If you are idle, and do nothing in return for your bread, you are coveting to live upon other men's bread ; so you must go on to the root of the matter :

Scholar. BUT LEARN AND LABOUR TRULY TO GET MINE OWN LIVING, AND TO DO MY DUTY IN THAT STATE OF LIFE INTO WHICH IT SHALL PLEASE GOD TO CALL ME.

Master. Yes; *contented industry* is the grand principle of this last Commandment. See how admirably St. Paul puts it * :—‘ That ye study to be quiet and to do your own business, and to work with your own hands, as we commanded you : that ye may walk honestly toward them that are without, and that ye may have lack of nothing.’

You see how large a promise is this third promise of obedience.

We have now unfolded all your baptismal vow—repentance, faith, obedience ; and if in your mind, as in St. Paul's mind, the thought is rising, ‘ Who is sufficient for these things ? ’ you will see in our next lesson that God leaves you not without help. Indeed, all the rest of the Catechism is a declaration of the *means of grace* offered to the Christian.

LESSON VI.

Master. Gather up for me the teaching of the Catechism, so far as we have gone.

Scholar. Both sides of the baptismal covenant have been set forth ; both what God has done for me, and what I, in return, have vowed to God. I have promised to *repent*, renouncing the world, the flesh, and the Devil. I have promised to be *faithful*, believing all the articles of the Apostles' Creed. I have promised to be *obedient*, keeping not in letter only but in principle God's Commandments.

* 1 Thess. iv. 11, 12.

Master. MY GOOD CHILD, KNOW THIS THAT THOU ART NOT ABLE TO DO THESE THINGS OF THYSELF, NOR TO WALK IN THE COMMANDMENTS OF GOD, AND TO SERVE HIM, WITHOUT HIS SPECIAL GRACE, WHICH THOU MUST LEARN AT ALL TIMES TO ASK FOR BY DILIGENT PRAYER.

Three things I desire you here to note—your own frailty or infirmity, your need of grace, the means of obtaining grace. A word or two on each of these points.

And, first, your own infirmity. Is this infirmity, or inclination to evil, natural to you?

Scholar. Yes.

Master. Has it always been natural to men?

Scholar. Ever since Adam's fall. We inherit it from Adam.

Master. And what is the remedy?

Scholar. Grace.

Master. Then, secondly, you can tell me what 'grace' means.

Scholar. God's favour and help.

Master. Yes; and, thirdly, how can you obtain God's favour and help?

Scholar. By prayer.

Master. By diligent, that is, persevering prayer. Who taught us to pray?

Scholar. Our Lord.

Master. In the Sermon on the Mount,* you will find the model or pattern prayer which He gave us, and which we ought to imitate in all our prayer. LET ME HEAR, THEREFORE, WHETHER THOU CANST SAY THE LORD'S PRAYER.

* Matt. vi. 9.

Scholar. OUR FATHER, WHICH ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US. AND LEAD US NOT INTO TEMPTATION. BUT DELIVER US FROM EVIL. AMEN.

Master. How does the Catechism explain the Lord's Prayer?

Scholar. By the answer to the question, WHAT DESIREST THOU OF GOD IN THIS PRAYER? beginning, I DESIRE MY LORD GOD, OUR HEAVENLY FATHER, WHO IS THE GIVER OF ALL GOODNESS, THAT HE WILL SEND HIS GRACE TO ME AND TO ALL PEOPLE.

Master. How do we address God in this prayer?

Scholar. As our Father, who is in Heaven.

Master. Who restored to us the blessed privilege of thus addressing God as *our Father*?

Scholar. Jesus Christ.

Master. And by adding the words, 'which art in Heaven,' Christ reminds us that neither in *this* place nor in *that* place only,* but in *every* place, we are very near to God; for He is in that unseen spiritual world which, like the blue air of the sky, is over us and close to us wherever we are.† How many separate prayers are contained in this one prayer?

Scholar. Seven.

Master. What is the first?

Scholar. 'Hallowed be Thy Name.'

Master. That is a prayer for reverence and a devout spirit. And the second?

* John iv. 21.

† Acts xvii. 27, 28.

Scholar. 'Thy Kingdom come.'

Master. That is a prayer for the increase of Christ's dominion, both in our heart and in the world at large ; and so for the hastening of Christ's second advent. And the third ?

Scholar. 'Thy will be done in earth, as it is in Heaven.'

Master. Here we pray that we on earth may *do* God's will and *submit* to God's will, as entirely as the angels who are round about His throne. These are the first three petitions of the Lord's Prayer—for reverence, for the increase of Christ's dominion, for conformity to God's will. The Catechism puts it very briefly.

Scholar. THAT WE MAY WORSHIP HIM, SERVE HIM, AND OBEY HIM AS WE OUGHT TO DO.

Master. In this first part of the prayer, God's glory has been chiefly in our thoughts. In the latter portion we think of our own great needs, and they are mainly four,—*nourishment, pardon, guidance, deliverance.*

What is the prayer for nourishment—the fourth petition of the Lord's Prayer ?

Scholar. 'Give us this day our daily bread.'

Master. Does not the supply of daily bread for the population depend on a variety of causes which philosophers can perfectly well ascertain ? Why, then, do we pray for it ?

Scholar. I do not know how to answer. Some people say that it is absurd to suppose our prayers in harvest time can alter the weather.

Master. The weather, now stormy, now serene, *may be* likened to a tune on some grand organ. Are

not the laws of sound just as fixed as the laws of weather? And yet may you not ask an organist to change the tune that he is playing? The weather, like the tune, depends not only on certain forces, but also on their arrangement. The forces remain true to their laws, but their *arrangement* depends on the will of some person; and to the will of a Divine Person you address yourself in prayer. So you may go on praying, 'Give us this day our daily bread.' But what does the word 'bread' mean? Is it only bread for the body?

Scholar. Bread for the body, and grace for the soul.
'ALL THINGS THAT BE NEEDFUL, BOTH FOR OUR SOULS AND BODIES.'

Master. What is the fifth petition?

Scholar. 'Forgive us our trespasses, as we forgive them that trespass against us.'

Master. And what is the paraphrase in the Catechism?

Scholar. THAT HE WILL BE MERCIFUL UNTO US AND FORGIVE US OUR SINS.

Master. Yes; explaining 'trespasses' to mean 'sins.' But those additional words, 'as we forgive them that trespass against us,' are omitted in the paraphrase, and they need explanation. Do you find any difficulty in using them?

Scholar. They sound rather boastful.

Master. That shows me that you misunderstand them. They are not a boast, but a good resolution. We feel (very probably) that we have not been as forgiving to others as God would have us be, and we resolve to be more so; and, while we are now on our knees, we will make a good beginning:—'Forgive me,

O Lord, as now from my heart I forgive any who have trespassed against me.' And while the words are on our lips, we should try to remember any annoyance that we have not heartily forgiven. But this is not the whole meaning. How is it worded in St. Luke?*

Scholar. 'For we also forgive every one that is indebted to us.'

Master. So when you say this prayer, and make this good resolve, it is not enough to think of any annoyance or wrong that has been done you, and forgive it, but you must do more; you must think what things you are apt to claim *as due to you* from your fellow men, and must disclaim them. 'O Lord, if Thou wert to claim *Thy* due from me, as I am apt to claim *my* due from my fellow men, it would go hard with me. Therefore, even before my fellow men, will I humble myself, and confess that I deserve nothing at their hands.' He who really feels his need of God's mercy is not quick to talk of his rights or what is due to him. We must pass on to the prayer for *guidance*—the sixth petition.

Scholar. '*Lead us not into temptation.*'

Master. This, too, needs explanation. St. James† tells us that 'no man is tempted of God.' And in the same passage, he says, 'Blessed is the man that endureth temptation.' So there are two difficulties. (1) If temptation never comes from God, why pray that God will not lead us into it? And (2) if the enduring of temptation be a blessing, why pray that we may not have to endure it?

The explanation of the first difficulty is this;—that

* Luke xi. 4.

† James i. 12, 13.

though the danger is not from God, yet the providence which leads us towards it, or away from it, is of God. And the explanation of the second difficulty is this,—that though it be a blessing to *endure* temptation, yet to fail under it is terrible; therefore, knowing our own weakness, we pray that God's providence may lead us, not into, but away from it.

Thus we are brought naturally to the seventh and last petition,—‘deliver us from evil.’ This and the sixth are taken together in the Catechism. How are they explained?

Scholar. THAT IT WILL PLEASE HIM TO SAVE AND DEFEND US IN ALL DANGERS, GHOSTLY AND BODILY; AND THAT HE WILL KEEP US FROM ALL SIN AND WICKEDNESS, AND FROM OUR GHOSTLY ENEMY, AND FROM EVERLASTING DEATH.

Master. *Ghostly* means *spiritual*. ‘Ghostly dangers,’ therefore, are dangers to our soul or spirit; and our ‘ghostly enemy’ means the evil spirit. You see here, as you saw in the explanation of ‘daily bread,’ how careful the Catechism is to remind us that we must pray for body as well as soul. Both are redeemed, both are to be sanctified, both will live hereafter.

Those dangers into which God's providence may see fit to lead us, in order to test and brace us, or possibly to humble us, may be bodily harm or sickness, or may be exposure to sinful influences. We pray first—

Scholar. That we may be spared such trial,—‘Lead us not into temptation.’

Master. And next—

Scholar. That, if it come, we may be delivered from the evil, whatever it be,—‘Deliver us from evil.’

Master. Thus we have gone through all the seven petitions of this divine prayer, praying for the increase of God's glory, for the extension of His kingdom, and for the fulfilment of His will; and praying, too, for our strength, pardon, guidance, deliverance. How does the Catechism wind up its explanation?

Scholar. AND THIS I TRUST HE WILL DO OF HIS MERCY AND GOODNESS, THROUGH OUR LORD JESUS CHRIST. AND THEREFORE I SAY, AMEN, SO BE IT.

Master. You say 'through our Lord Jesus Christ;' and yet these words, so common at the end of our other prayers, are not added to the Lord's Prayer. If you remember when the command to pray in Christ's name was given, and when the Lord's Prayer was taught to the Apostles, you will understand why these words are omitted. Turn to John xiv. 12, 13, and tell me when the Apostles were to begin to pray in Christ's name.

Scholar. When Christ should have returned to his Father:—'I go unto my Father; and whatsoever ye shall ask in my name, that will I do.'

Master. In the Lord's Prayer, therefore, given at least a year before this, the disciples could not pray as yet in Christ's name. But whenever, after Christ's ascension, they, or Christians after them, adopt the Lord's Prayer, it should be offered *in thought*, if not in words, 'through Jesus Christ.' For He is our only mediator and intercessor through whom we dare to approach God. The Catechism, therefore, does well to add the words.

LESSON VII.

Master. We now come to the last part of the Catechism. For, besides *Prayer*, there are other 'means of grace,' which need to be explained. What are they called?

Scholar. Sacraments.

Master. HOW MANY SACRAMENTS HATH CHRIST ORDAINED IN HIS CHURCH?

Scholar. TWO ONLY, AS GENERALLY NECESSARY TO SALVATION, THAT IS TO SAY, BAPTISM AND THE SUPPER OF THE LORD.

Master. You say 'Two only: '—the word '*only*' is used to make it plain that other ordinances of the Church are not properly sacraments, not being '*generally necessary to salvation.*' What is the meaning of '*generally necessary*'?

Scholar. Necessary in most cases, but not in all.

Master. No: you are misled by a modern use of the word. *General* in the Prayer Book is always opposed to *particular*; therefore '*generally necessary*' means necessary, not for *particular* classes, but for *all* classes of Christians. This clearly cannot be said of *ordination*, nor of *marriage*, for instance. There are other reasons for limiting the word '*sacrament*' to Baptism and the Lord's Supper, as we shall see when we come to the meaning of the word.

But, first, tell me what you mean by '*salvation*,' when you speak of the two sacraments being necessary to salvation.

Scholar. I mean that '*state of salvation*,' or '*state*

of grace,' before spoken of in the Catechism,—the state of being 'a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.'

Master. Right: to this full and complete membership in Christ's Church the two sacraments are essential.*

WHAT MEANEST THOU BY THIS WORD SACRAMENT?

Scholar. I MEAN AN OUTWARD AND VISIBLE SIGN OF AN INWARD AND SPIRITUAL GRACE GIVEN UNTO US.

Master. Stop there for a moment. Two things, you see, are needful in a sacrament: what are they?

Scholar. The sign and the grace.

Master. And the sign must not be of man's choosing; it must be—

Scholar. ORDAINED BY CHRIST HIMSELF.

Master. Therefore, you see, Confirmation is not a sacrament, having been ordained not by Christ, but by the Church. Go on.

Scholar. AS A MEANS WHEREBY WE RECEIVE THE SAME.

Master. The same what?

Scholar. The same 'inward and spiritual grace.'

Master. These outward and visible things are, you see, not only *signs* of grace, but also *means* of grace; remember that. If Christ chose to make a gift of grace conditional on (or dependent on) the use of an ordinance, then that ordinance is rightly called a *means* of our

* So in the first and last verses of the Athanasian Creed a correct belief is spoken of as essential to the catechumen's admission into the ark of salvation; *final* salvation at the last day being dependent on his 'keeping this faith pure and undefiled,' that is, living up to it in purity and holiness; for 'they that have done good shall go into life everlasting, and they that have done evil, into everlasting fire.' This last is the really *damnatory clause* of the Creed.

receiving the grace. The inward grace does not flow from the outward sign; but the outward sign is the means or occasion of its flowing forth to us *from Christ*. What are the remaining words of your answer?

Scholar. AND A PLEDGE TO ASSURE US THEREOF.

Master. Besides being a *means*, the outward sign is a *pledge*: you know what a pledge is?

Scholar. A pledge is something given by way of assurance that a promise shall be fulfilled.

Master. Yes; when Christ was leaving the earth, He left behind Him these ordinances of water and of bread and wine, to assure us that He would remember and make good His promises of grace. They are pledges, therefore, as well as means of grace. There is great comfort in the thought that the pledge has never been withdrawn. Never for a single generation have these sacraments been discontinued. Lowered and unspiritualised they have been, by superstition, on the one side, and by unbelief, on the other; but never discontinued. The next question clears up what has been said by asking, **HOW MANY PARTS ARE THERE IN A SACRAMENT?**

Scholar. TWO: THE OUTWARD VISIBLE SIGN, AND THE INWARD SPIRITUAL GRACE.

Master. Hold fast to this. When you come to know more of people's differences of opinion, you will see how nearly all error on this subject has arisen, either from mixing up these two things together into one, on the one side, or from denying their connexion and concurrence, on the other side.

Now let us consider each sacrament separately. **WHAT IS THE OUTWARD VISIBLE SIGN OR FORM IN BAPTISM?**

Scholar. WATER; WHEREIN THE PERSON IS BAPTIZED

'IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.'

Master. How do we know that Baptism was ordained by Christ Himself?

Scholar. We read in St. John iv. 1, 2, that Jesus during His ministry commissioned His Apostles to baptize; and we read in Matt. xxviii. 19, that this commission was solemnly renewed just before His ascension: 'Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'

Master. You will understand these words better by the translation given in the margin of your Bible: 'Make disciples or Christians of all nations.' Baptism was to be the appointed way of making a Christian. He was to be baptized *in*, or, rather, *into* these three Holy Names. 'Into the Name of the Father,' *i.e.* admitted to adoption (made a child of God); 'into the Name of the Son,' *i.e.* admitted to membership in Christ (made a member of Christ); 'into the Name of the Holy Ghost,' *i.e.* admitted to a share in that Holy Spirit, 'who is the earnest of our inheritance,'* (made an inheritor of the Kingdom of Heaven). This dipping in water, or sprinkling with water (either is allowed), and saying at the same time these solemn words, constitute the outward sign or form. Now tell me WHAT IS THE INWARD AND SPIRITUAL GRACE?

Scholar. A DEATH UNTO SIN AND A NEW BIRTH UNTO RIGHTEOUSNESS: FOR BEING BY NATURE BORN IN SIN, AND THE CHILDREN OF WRATH, WE ARE HEREBY MADE THE CHILDREN OF GRACE.

* Eph. i. 14. See also Acta xix. 1-6.

Master. See how you have in this brief answer a complete account of yourself. You find within you, as a matter of fact, *two selves*, a bad self and a good self. The bad self comes from Adam, the good self comes from Christ. This good self is a tender plant that will not thrive except in the sunshine of God's grace; into this sunshine Baptism transplants you. From that day forth your better self begins (no one may say how early) to grow and thrive. But could not God give you His grace before, or without, the sacrament of Baptism?

Scholar. Yes; I suppose He could.

Master. Undoubtedly; God's free grace is not necessarily tied down to times and seasons of man's choosing. This is true; but it is no less true, and most plainly revealed in Scripture, that God prefers to work with and through human ministry. This may help to explain to you why Christ said, not simply, 'He that believeth shall be saved,' but, 'He that believeth and is baptized shall be saved.'* And again to Nicodemus, not simply, 'A man must be born of the Spirit,' but 'A man must be born of water and the Spirit.'† It seems as though He loved to connect what He does of His free grace, with something to be done by man's ministry. Now, tell me, in the words of the Catechism, the special grace of Baptism. It is described as twofold, is it not?

Scholar. Yes:—'a death unto sin, and a new birth unto righteousness.'

Master. When Baptism was performed by immersion, this twofold grace was set forth very vividly. The lowering of the child into the water set forth a death and

* Mark xvi. 16.

† John iii. 5.

burial of the child of Adam; the lifting of the child out of the water set forth the birth of the child of God. When Baptism is administered by sprinkling only, as is usual with us, the cleansing of the child's soul by God's forgiveness is the grace set forth. But do you mean to say that you entirely get rid of your bad self in Baptism?

Scholar. No; every day reminds me that I have not yet got rid of the bad self, that I have not yet fully died unto sin.

Master. Then that phrase, 'a death unto sin,' must be understood to mean *the beginning of a death unto sin*, which you are pledged to continue in your after life. Unless that bad self goes on dying, the good self will not go on growing. So Baptism is but the *beginning* of a state of grace or salvation; whether it continue depends on whether 'we lead the rest of our life according to this beginning.'*

Now we may pass on to the next question :—

WHAT IS REQUIRED OF PERSONS TO BE BAPTIZED?

Scholar. REPENTANCE, WHEREBY THEY FORSAKE SIN; AND FAITH, WHEREBY THEY STEADFASTLY BELIEVE THE PROMISES OF GOD MADE TO THEM IN THAT SACRAMENT.

Master. What promises?

Scholar. The promises mentioned at the beginning of the Catechism, that God will make them members of Christ, children of God, and inheritors of the kingdom of heaven.

Master. Right: but without going further into this answer, there is a difficulty on the very face of it. We have been speaking all along of the Baptism, not of

* Quoted from the Baptism Service.

grown-up people, such as missionaries have to baptize in heathen lands, but of infants belonging to Christian homes. How can *faith* and *repentance* be required of mere babies? The Catechism states the difficulty very plainly:—WHY, THEN, ARE INFANTS BAPTIZED WHEN, BY REASON OF THEIR TENDER AGE, THEY CANNOT PERFORM these two requirements?

Scholar. BECAUSE THEY PROMISE THEM BOTH BY THEIR SURETIES, WHICH PROMISE, WHEN THEY COME TO AGE, THEMSELVES ARE BOUND TO PERFORM.

Master. To make me sure you understand this sentence, put it for me into other words of your own.

Scholar. Because the infants promise both repentance and faith by the mouth of their Godparents; and this promise they are bound to keep when they are old enough to understand it.

Master. We have already seen how plainly the New Testament declares that God's new covenant is as broad as the old, and far broader.* Therefore, as young children were admitted into the old covenant, it is certain God did not mean to shut them out from the new. And, in point of fact, we find numerous allusions to children as 'holy,' and 'in the Lord,' in the New Testament.

Scholar. I quite remember. But how about this requirement of faith and repentance?

Master. The explanation is a very simple one: as in the old covenant, so in the new, the elders answer for the children:—'As for me and my house, we will serve the Lord.'† The children are too young to repent or to believe; but they are pledged to do both when

* See page 5.

† Joshua xxiv. 15.

they grow older ; and this is sufficient for their admission into the covenant.*

LESSON VIII.

Master. We have now arrived at the last part of the Catechism, including five questions and five answers. Of what does this last portion treat ?

Scholar. Of the Sacrament of the Lord's Supper.

Master. Yes, of its purpose, of its outward sign, of its inward grace, of its benefits, and of its requirements. You will find clear and simple answers on all these five points. And, first, its purpose :—WHY WAS THE SACRAMENT OF THE LORD'S SUPPER ORDAINED ?

Scholar. FOR THE CONTINUAL REMEMBRANCE OF THE SACRIFICE OF THE DEATH OF CHRIST, AND OF THE BENEFITS WHICH WE RECEIVE THEREBY.

Master. How do we know that this was Christ's purpose in ordaining it ?

Scholar. From His own words when He was ordaining it.

Master. What were those words ?

Scholar. 'Do this,' He said, 'in remembrance of Me.'

Master. Do what ?

Scholar. What He was then doing, and what they were then doing.

Master. What was He doing ?

Scholar. Breaking bread, with thanksgiving, and giving it to each ; pouring out wine, with thanksgiving, and giving it to each.

* My older readers will find some further remarks on this portion of the Catechism in the Note appended to the word *these* in the Glossary.

Master. And what were they doing?

Scholar. They were receiving and eating the bread, receiving and drinking the wine, all together.

Master. And when was this?

Scholar. At His last supper, the same night in which He was betrayed; the evening before Good Friday.

Master. But the Catechism says, not only in remembrance of Him, but in remembrance of His death. What makes you think that Christ meant them to think of His *death* particularly?

Scholar. Those other words which He added. While breaking and giving the bread, He said, 'This is My body which is given for you;' and in giving them the cup, He said, 'This is My blood of the New Testament which is shed for you and for many for the remission of sins.'

Master. These words showed plainly that His thoughts were fixed, and that he wished their thoughts to be fixed, on what was going to happen the next day. So St. Paul says,* 'As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come.' But you speak of remembering not merely Christ's death, but 'the *sacrifice* of His death:' why so?

Scholar. Because Christ added words which showed that His death was a sacrifice. He did not merely say 'This is My body,' but 'This is My body which is given for you.'

Master. Right. But again, you speak of remembering not merely Christ's sacrifice, but also 'the *benefits* which we receive thereby':—Christ's words at the Supper explain what specially is meant.

* 1 Cor. xi. 26.

The Apostles had often heard Christ call Himself *bread*,—always adding words to show that He did not wish to be understood literally: ‘bread of life,’ ‘living bread,’ ‘bread of God,’ ‘bread from heaven.’ So now they would at once understand Him to mean the same thing when He took the bread and said ‘This is my body.’ Only *now* He connects the thought with His approaching sacrifice:—He cannot become the bread of life unless He be first sacrificed. This, then, is the ‘*benefit*’ of that sacrifice here alluded to, namely, that we may *feed* upon it, that is, draw strength and life from it. ‘He brake the bread,’—there was shown the sacrifice; and said ‘Take eat,’—there was shown the *benefit*. But we shall hear more of this by and by.

Now we may go on. You said every sacrament consisted of two parts, an outward and an inward, and you showed that this was true of Baptism. Is it also true of the Lord’s Supper?

Scholar. Yes.

Master. WHAT IS THE OUTWARD PART OR SIGN IN THE LORD’S SUPPER?

Scholar. BREAD AND WINE WHICH THE LORD HATH COMMANDED TO BE RECEIVED.

Master. AND WHAT IS THE INWARD PART OR THING SIGNIFIED?

Scholar. THE BODY AND BLOOD OF CHRIST.

Master. And these two parts which you have mentioned, the outward and the inward, do they remain *two* all through the service, or do they become *one*?

Scholar. They remain *two*; else it would cease to be a sacrament. A sacrament must consist of two parts.

Master. What, then, is the effect of the prayer of consecration?

Scholar. It connects the two together. It connects the bread with Christ's body, and the wine with Christ's blood.

Master. And what is the connection?

Scholar. That is a mystery.

Master. No, the mystery lies not here. Further on we shall come to the mystery. But in the connection of the consecrated bread and wine with the body and blood of Christ there is no mystery. You may get a clear and simple answer to my question out of what has gone before in your Catechism. You said that in a sacrament the outward part was a '*sign*' of the inward part, and '*a means* whereby we receive the same.' There is no mystery in an outward thing being a *sign* of an inward thing; nor is there any mystery in its being a *means* of that inward thing, if we know that Christ chose to make that inward thing *conditional* on our use of the outward. What do I mean by speaking of the one being '*conditional*' on the other?

Scholar. You mean, I suppose, that the one *depends* on the other.

Master. Yes: and if Christ will not give the inward thing unless we do the outward thing, then the outward thing is rightly called '*a means*' of our obtaining the inward.

So far all is simple:—the outward becomes connected with the inward thing, inasmuch as it becomes the *sign* of it, and the *means* of our obtaining it. In that inward thing,—in that inward and spiritual feeding on the body and blood of Christ,—lies the mystery.

Mark how strongly the Catechism insists on the reality of that inward feeding on the body and blood of Christ. What are the words?

Scholar. WHICH ARE VERILY AND INDEED TAKEN AND RECEIVED BY THE FAITHFUL IN THE LORD'S SUPPER.

Master. What warranty is there in Scripture for these strong expressions?

Scholar. Our Lord's own expressions in the sixth chapter of St. John are equally strong :—' Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.'

Master. And you remember St. Paul's expressions in 1 Cor. x. 16. 'The cup of blessing which we bless, is it not the communion' (a partaking) 'of the blood of Christ? The bread which we break is it not the communion' (a partaking) 'of the body of Christ?' Are these strong expressions to be understood of a literal feeding, or of a spiritual feeding?

Scholar. Of a spiritual feeding.

Master. How did our Lord make this clear in the sixth chapter of St. John?

Scholar. He rebuked those who understood it of a literal feeding, saying, 'It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life.'

Master. And how does the Catechism also make this plain?

Scholar. By the insertion of the words '*by the faithful.*'

Master. When you come to know the xxxix Articles, you will find that one of them (the xxixth) forbids *us to suppose that the unfaithful feed on Christ in the*

Lord's Supper. And for this same reason—to show that effort on our part is necessary—the Catechism inserts the word '*taken*' before the word '*received*.' As the bread and wine are not received unless the hand be reached forth to take them, so what Christ offers is not received unless the hand of faith be reached forth to take it. This is the teaching of the xxviiith Article.

We may venture to sum up the teaching of our Church in this way:—In the *faithful* receiving of the Lord's Supper two distinct things go on concurrently: (1) What we do, (2) What God does.—On *our* part, the outward and visible act; on *God's* part, our inward and spiritual communion with Christ. It is as though, at the very time when 'we do this in remembrance of Him,' Christ darted a sunbeam into the soul, and along this sunbeam there streamed into us the virtue of His glorified Human Nature.* That sunbeam is the Holy Spirit. And that virtue of Christ's glorified Human Nature,—what is it? In other words, WHAT ARE THE BENEFITS WHEREOF WE ARE PARTAKERS THEREBY?

Scholar. THE STRENGTHENING AND REFRESHING OF OUR SOULS BY THE BODY AND BLOOD OF CHRIST AS OUR BODIES ARE BY THE BREAD AND WINE.

Master. Observe how clearly, all through, the Catechism keeps the two things distinct—the outward and the inward. But beware of lowering that inward thing. It is not merely that God blesses to us our prayerful meditation on Christ's sacrifice. It is in very deed a mystery, a feeding on Christ,—in St. Peter's words, '*a partaking of the Divine Nature*.'†

For so divine a mystery some preparation is clearly

* Hammond (*Practical Catechism*, vi. § 4). † 2 Pet. i. 4.

needed. Turn to 1 Cor. xi. 27, and tell me how St. Paul insists on such preparation.

Scholar. 'Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself; not discerning the Lord's body.'

Master. And where is this severe caution repeated in the Prayer Book?

Scholar. In the exhortation before the service.

Master. Most unfortunately, a misunderstanding of that word, 'unworthily,' keeps many away from the Lord's table.

St. Paul is reproving the Corinthians for profaning the Feast by their greediness and drunkenness. 'Unworthily' means *in an unworthy manner*—in a way that does *indignity* to it, *profanely*. It is *profane* people that St. Paul forbids to come,—not for one moment, those who feel themselves unworthy of so great a blessing. A sense of our own unworthiness, so far from being a disqualification, is the best possible qualification for receiving it. So the meaning of the whole passage is this:—

Whosoever shall eat this bread, and drink this cup of the Lord, *profanely*, sins against the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For if he eat and drink with no thought of the Lord's body, heavy judgments are sure to follow.

Self-examination, therefore, and thought of the Lord's death, is the preparation recommended by St. Paul.

Now see how the Catechism takes up and expands this :—

WHAT IS REQUIRED OF THEM WHO COME TO THE LORD'S SUPPER ?

Scholar. TO EXAMINE THEMSELVES.

Master. Self-examination, you see, agreeing with St. Paul. Now give me the three heads of this self-examination.

Scholar. WHETHER THEY REPENT THEM TRULY OF THEIR FORMER SINS, STEADFASTLY PURPOSING TO LEAD A NEW LIFE.

Master. This first :—Do I really desire to live a holier life? What next.

Scholar. Whether they HAVE A LIVELY FAITH IN GOD'S MERCY THROUGH CHRIST, WITH A THANKFUL REMEMBRANCE OF HIS DEATH.

Master. This next :—Do I really believe that God so loves me that he gave His son to die for me? What thirdly.

Scholar. Whether they BE IN CHARITY WITH ALL MEN.

Master. This lastly :—Have I, before coming to this Holy Communion, forgiven others as entirely as I trust to be forgiven? Such must be our thoughts and such the matter of our prayers before we approach the table of the Lord. This special preparation of your heart by self-examination needs to be repeated before each Communion. Before your *first* Communion, the Church requires you to be brought to the Bishop to be confirmed. And it is to prepare you for Confirmation that this Church Catechism is set forth.

GLOSSARY.

ADOPTION.—When a Roman took one born of other parents into his family, and made him his heir, he was said to *adopt* him. So St. Paul speaks of our receiving 'the *adoption* of sons' when we are taken into God's family (the Church) in Baptism, and made 'inheritors of the kingdom of heaven.'

AMEN.—The Hebrew word for 'ratified' or 'certain.' All the promises of God are *amen* (ratified) in Christ (2 Cor. i. 20). From the earliest times (1 Cor. xiv. 16) Christians have used the word at the end of their prayers, meaning, 'may God ratify all this,' or, more shortly, 'so be it.'

ARTICLES.—Properly the *joints*, as of the finger. Hence the small portions into which anything may be broken. Hence the clauses of any document, of a treaty, or of an indenture, or of a confession of faith.

BODY.—The organization through which the soul acts. We must distinguish carefully between the *Body* and the *Flesh*. As a statue is nobler than the clay of which it consists, so is the Body nobler than the Flesh. St. Paul nearly always observes this distinction. The *Body* (he tells us) is capable of being 'quickened by the spirit' (Rom. viii. 11), and is 'the Temple of the Holy Ghost' (1 Cor. vi. 19); whereas the *Flesh* and the Spirit are always spoken of as 'contrary the one to the other' (Gal. v. 17). And as the statue may be reproduced in a nobler material without losing its identity, so may the Body (1 Cor. xv. 37, 38, 49). See **RESURRECTION**.

As the Church is the organization through which Christ acts on earth, it is called in Scripture 'the Body of Christ,'

—Christ's Holy Spirit being to the Church what the human soul is to the human body.

CATHOLIC.—Universal, not confined to any particular nation.

CHARITY.—Love of your fellow men in the highest sense of the word; opposed to *selfishness*. Almsgiving (sometimes called

Charity) is only one of many ways in which true charity shows itself.

CHRIST.—A Greek word, answering to the Hebrew word Messiah, both words meaning 'the Anointed One.'

CHURCH.—This word has *four* distinct meanings, two of which are to be found in Holy Scripture, and two are of later date:—

1. The whole company of Christians; some in this world, some in the other; those in this world, faithful and unfaithful, mingled together (Matt. xiii. 47, xxii. 10); those in the other world, the faithful only (Matt. xiii. 49, xxii. 11-14). In this sense the word can only be used in the singular number, One Holy Catholic Church; Holy, because it is the Temple of God (though some of its members be unholy); Catholic, because it embraces 'all who profess and call themselves Christians.' In this sense St. Paul uses the word throughout the Epistle to the Ephesians.

2. In a more confined sense, a society of Christians organized for the maintenance of their common faith. In this sense St. Paul speaks of 'the Church in thy house,' and of 'the Churches of Christ' (in the plural number); such Churches being in communion one with another as branches of the Church Catholic, but independent of each other as to human government.

3. In later times, when the sovereign power of a nation came to be Christian, the organization of the Church of that nation received in many cases the sanction and force of law, and was then said to be *established*. To this *establishment* the word 'Church' came to be applied, as in the phrase 'Church and State,'—'Church' meaning *the religious organization of the nation*, and 'State' its *civil* organization. 'Church,' in this sense, therefore, no longer signifies a community of men (as in Scripture), but the official organization of that community. This is an improper and unscriptural, but very common, use of the word. Serious error has arisen from asserting of the Church in this third sense what is only true of it in its first or second sense.

4. The word Church is lastly applied to the building in which a congregation meets for public worship.

COMMON PRAYER.—Prayer offered up by many Christians in

common, that is, all together; as distinguished from the private prayer of individuals.

COMMUNION.—(1) Fellowship. Christians have fellowship one with another (1 John i. 7), and with the Father, and with His Son Jesus Christ (1 John i. 3), and with the Holy Ghost (2 Cor. xiii. 14). (2) The act of participating (1 Cor. x. 16). From the use of the word in this verse the Lord's Supper has come to be called a Holy Communion.

CONFIRMATION.—An ordinance of the Church, wherein those who have been previously baptized are *confirmed*, or strengthened, for the fulfilment of their baptismal vows, which they then take upon themselves before God and the congregation.

COVENANT.—An engagement between two or more parties. In the highest sense, it is used in Scripture for the engagement into which God entered with Israel on Mount Sinai (called the *Old Dispensation* or Testament), and the engagement into which God entered with Christians in the Gospel of Jesus Christ (called the *New Dispensation* or Testament). Into this new Covenant each Christian is admitted in Baptism.

ELECT.—Those who are *chosen* out of the world by God's free grace, for admission into a state of salvation. For the distinction between this present 'state of salvation' and *final* salvation, see SALVATION.

EUCCHARIST.—Properly a *thanksgiving*. Hence the Lord's Supper, being a service in which we show our thankfulness for the sacrifice of Christ's death, is called the Eucharist.

EXCOMMUNICATION.—Rejection from those privileges of Church-membership received in Baptism.

FAITH.—Belief that influences conduct.

GENERALLY.—Applying to men or to classes of men collectively, as opposed to what applies only to special or particular cases.

GHOST.—Spirit. The Holy Ghost, or Holy Spirit, or Holy Comforter, is the Third Person of the ever Blessed Trinity; see TRINITY.

GHOSTLY.—Spiritual. 'Our ghostly or spiritual enemy' is the Evil Spirit. 'Ghostly dangers' are dangers that assail the spiritual part of our nature.

GODFATHER, GODMOTHER.—Called also *sureties* and *sponsors*.

The elder Christians who in Baptism answer for the child, and make themselves responsible for the child's Christian education in case the parents neglect this duty.

GRACE.—1. Properly *favour*, and especially God's favour towards man. The word also carries with it the notion of this favour being undeserved on our part. Thus we are 'justified' and 'saved by grace,' we pray for 'the grace of our Lord Jesus Christ, and the love of God,' meaning *the Divine favour*.

2. The word is also used in quite a distinct sense for a *gift, a divine energy infused into us,** as frequently in our Prayer Book, 'Pour Thy grace into our hearts,' 'Grant us grace to withstand temptation,' 'Thy manifold gifts of grace.'

Note for my elder readers.—This twofold meaning of *grace* may possibly explain what seems to need explanation in the latter part of the Catechism. In treating of Baptism, we have (1) the *sign* (water), (2) the *benefit* (death unto sin and new birth); whereas in the Lord's Supper we have (1) the *sign* (bread and wine), (2) the *thing* signified and imparted (the body and blood of Christ), (3) the *benefit* (the strengthening and refreshing of the soul).

The explanation appears to be that in the sacrament of Baptism the 'inward and spiritual grace' is grace in its first sense,—*the favour of God into which we are conveyed*: whereas, in the sacrament of the Lord's Supper, the 'inward and spiritual grace' is grace in its second sense,—*that gift of God which is conveyed into us*. Therefore, in Baptism, *the benefit* alone, the altered relation to God, needs definition: whereas, in the Lord's Supper, both the gift (*the thing* signified), and *the benefit* resulting therefrom, need to be defined.

And yet, viewed aright, there is a '*thing signified*,' a Divine element, in both sacraments. And it is one and the same in both. For the water signifies the *pleroma*, or fulness of grace, which is in truth the Body of Christ (Eph. i. 23), *into which* we are all received in Baptism (Gal. iii. 27); and

* In Greek the two words χάρις and χάρισμα are kept distinct. But in the Vulgate translation of 1 Cor. both are rendered by '*gratia*'; hence doubtless the twofold meaning of *grace* in our Prayer Book. The schoolmen carefully distinguished between '*gratia gratum faciens*,' and '*gratia gratia data*.'

the bread signifies that same Body, or *pleroma*, of which we all receive (John i. 16) in the Lord's Supper.

Thus, in the two sacraments combined, is the mystery fulfilled 'Ye in Me and I in you' (John xiv. 20).

This may further help to explain how it is that the grace of Baptism (being simply an altered relation to God) may be received *passively* in infancy; whereas the grace of the Lord's Supper (being a gift) can only be received by an *active* effort of faith, laying hold on that which is to be given.

GRAVEN IMAGE.—A carved likeness of any thing.

GUILTLESS.—Free from guilt or blame, innocent.

HEAVEN.—Used in Holy Scripture in two quite distinct senses:—

1. The blue air or sky.

2. That unseen spiritual world in which God dwells.

HELL.—It is much to be regretted that our translators of the Bible have used this word (1) as a translation of '*Gehenna*,' a place of punishment; and also (2) as a translation of '*Hades*,' the unseen world into which all men pass at the moment of death. This is the more to be regretted, inasmuch as the word has lost this latter meaning in modern English. Hence the Article in the Creed that 'Christ descended into Hades,' is sometimes understood to mean that Christ descended into Gehenna,—causing much perplexity in connexion with Luke xxiii. 43. (In the Old Testament the word 'hell' is sometimes used for the grave.)

HOLY GHOST.—See GHOST.

INHERITOR, or HEIR.—One who has received, or is to receive, some promised possession, by right of birth or adoption. As the children of Israel were 'inheritors' of the Promised Land, so baptized Christians are 'inheritors' of the kingdom which Christ established.

JEALOUS.—*Severely strict* (in the second Commandment).

JESUS.—Our Lord's human name, meaning *Saviour*.

KINGDOM OF HEAVEN, or KINGDOM OF GOD.—The phrase ordinarily used by our Lord to denote His Church. He spoke of it as 'at hand,' because until Pentecost it was not established. He then 'opened the Kingdom of Heaven to all believers'; and of this kingdom 'there shall be no end.' Christ is reigning over us invisibly now, and will reign

over us visibly hereafter. His kingdom is called 'heavenly' or 'of heaven,' to distinguish it from the kingdoms of this world.

MEMBER.—Properly the limb of a body; hence one of a body corporate or organized society.

MURDER.—Killing another from malice. The soldier or executioner, who kills in obedience to the orders of society, is no murderer.

NEIGHBOUR.—Christ, in the parable of the Good Samaritan, taught us to regard as neighbours *all* with whom we have to do.

NEW BIRTH.—See **REGENERATION**.

POMP.—Properly a *procession*: hence the order or rank in a procession, and generally, worldly rank and all that marks it.

QUICK.—*Living* as opposed to *dead* (in the Creed).

REDEEM.—To restore by the payment of a penalty. Christ restored us to divine life by paying the penalty of our sin. His redemption was all-sufficient, sufficing for all time and for 'all mankind'; though many, alas, forfeit the blessing thus purchased for them.

REGENERATION; or, '*New Birth*.'—Ancient writers invariably used this phrase, as St. Paul does (Tit. iii. 5), for *admission into the Church by Baptism*. Our natural birth admits us into Adam's family. Baptism, like a new birth, admits us into God's family. Some modern writers have identified 'regeneration' with 'conversion'; but this is much to be regretted, and has led to confusion of thought and needless controversy. In the Prayer Book the two ideas of regeneration and conversion are kept carefully distinct, 'regeneration' meaning simply admission into the Church by Baptism; 'conversion,' the repentance of those who have never known God, or have lapsed into forgetfulness of Him. In the case of *adult* Baptism, conversion may and ought to accompany regeneration.

REHEARSE.—To repeat.

RENOUCE.—To refuse allegiance to: to refuse to follow or be led by.

REPENTANCE.—The original word means *change of heart*:—That real sorrow for sin which leads us to set our affections henceforth on the things of God.

RESURRECTION.—The reunion of the soul with the body from which death has divided it. Hence the word 'resurrection'

may be used in a lower and in a higher sense: in a lower sense when the body to which the soul is reunited is still *corruptible*, identical both in person and in substance:* in a higher sense when the body is *incorruptible*, that is, identical in person, but in some new imperishable substance.

In the lower sense we speak of the resurrection of Lazarus and others who rose to die again. Of the higher kind of resurrection, our blessed Lord's was the first instance. And of this second kind (according to St. Paul's teaching in 1 Cor. xv.) will be the resurrection of the saints at the second advent. Each will resume his body in some new and nobler substance. For this use of the word '*body*' as distinct from '*flesh*,' see the word *BODY*.

[Perhaps our word *person* in the phrases, 'my person,' 'your person,' 'personal appearance,' 'personal identity,' comes nearest to St. Paul's notion of the body that will rise again, identical in person though not in substance.]†

SABBATH.—The Hebrew word for *rest*, specially applied to their day of rest, which was the seventh day of every week, our Saturday. The Christian Church observes the first day of the week, instead of the seventh, as a day of rest, in remembrance of her Lord's Resurrection.

SACRAMENT.—'An outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.' This admirable definition is unfolded at page 46.

SACRIFICE.—St. Augustine defines Sacrifice to be 'every act intended to bring us into communion with God.'‡

In this wide sense every act of worship or devotion may be regarded as a sacrifice.

Strictly speaking there has been but one sacrifice,—the all-sufficient sacrifice of Christ, whereby alone communion with God is rendered possible,—all other sacrifice being, prospectively or retrospectively, a pleading of this one sacrifice.

* The word 'substance' is used here in its popular sense.

† Since writing this Glossary, I have found St. Paul's distinction between *Body* and *Flesh*, and its bearing on the doctrine of the resurrection, admirably set forth in Dr. Döllinger's *First Age of the Church*, vol. ii. p. 33 of the translation.

‡ 'Proinde verum Sacrificium est omne opus quod agitur ut sancta ecclesie inhaeramus Deo.'—De Civ. Dei, x. 6.

SAINTS.—The word is used in the New Testament generally for all baptized Christians, as distinguished from the rest of the world. But sometimes it is used more restrictively for those who are really sanctified by the Holy Ghost, whether still in this world or behind the veil.

SALVATION.—Restoration to God's favour. All who are restored to God's favour through Christ are in 'a state of salvation,' in the language of the Catechism; 'members of Christ, children of God, and inheritors of the kingdom.' Their admission to glory hereafter depends on their continuance in this state of salvation to their lives' end.

SURETIES.—See GODFATHER.

TEMPTATION.—The original word means *trial* with a view of testing. Thus God is said to have 'tempted Abraham,' or made trial of his faith. In this sense we pray God not to 'lead us into temptation.' The word is also used for Satan's endeavours to induce us to sin.

TRINITY.—The Three Persons in whom it has pleased God to reveal Himself to mankind:—the Father, the Son, and the Holy Ghost.

VAIN, IN VAIN.—'*In vain*,' in the third Commandment, means falsely, or lightly, or heedlessly.

VANITY.—What has no enduring substance or value. The *love* of such things, and especially the love of the transient praise of men, is also called 'vanity.'

VISIT.—God is said to *visit* men both in mercy and in wrath. To 'visit the sins of the fathers upon the children,' means to bring the punishment of the fathers' sins upon the children. Thus the sins of the fathers often entail sickly constitutions upon their children.

WORLD.—Used in two senses, meaning (1) All mankind, as 'God so loved the world' (John iii. 16). (2) That portion of mankind who love the things of the world more than the things of God; as 'a friend of the world is the enemy of God' (James iv. 4).

WRATH.—God's displeasure or disfavour, opposed to His grace. 'Children of wrath,' those on whom God's favour does not rest, as being disinherited by the Fall.







